

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, APRIL 8, 1915

NEW SERIES VOL. XVII, NO. 14

## KINGDOM BRIEFS

We don't believe that Editor Hight C. Moore is suffering much from nervous exhaustion. He gets up the best line of jokes in his "spice box" of any paper we know.

New Prospect Sunday School observed "Mission Day" last Sunday (March 28), carrying out the program published by the Southern Baptist Convention. The contribution amounted to \$5.60.

Those who read "Pollyanna" in the Christian Herald have been eager to get it in book form, and many who did not read it are availing themselves of the opportunity now. It deserves its name—"The Glad Book." The successor to it—"Pollyanna Grows Up"—is proving equally popular. They may be ordered of The Baptist Record at \$1.25 each.

The Baptist Chronicle is under the necessity, temporarily, of reducing the paper to one-half the size. It is a pity that one of our denominational agencies should thus be handicapped; but there are other papers that would have to be very much reduced in these perilous times if they were compelled to live on the income from the subscriptions and advertising.

The king of England, Lord Kitchener, the commander of the army, and other notable men have forbidden the use of alcohol in their households during the war. This is done for its moral effect on workmen who have given the government a great deal of trouble. But it is likely that something more strenuous than a mere example will be necessary to help them in this critical time.

We are glad that interest has been aroused in The Baptist Record's proposition to pay \$15, on the expenses of anyone who goes to the Southern Baptist Convention. The proposition is to pay this amount to anyone who will secure fifteen new yearly subscribers to The Baptist Record at \$2.00 each. Renewals do not count. The total number of fifteen must be sent to The Baptist Record with \$30 before any remittance is made to you. This is a money-saving proposition to you. Start out now.

Some time since attention was called in these columns to the threatening danger in the Baraca-Philathea movement at Syracuse, N. Y., of destroying the connection with and loyalty to their denomination of some of the classes in our Southern convention. The danger was thought to have been averted in North Carolina, where it had begun to be seriousness. The settlement didn't stay settled, as a letter was sent out from headquarters in Syracuse with the avowed purpose of destroying the denominational spirit, and it is likely the matter will be difficult to manage. Dr. Frost has a strong article in the Biblical Recorder showing how the people in Syracuse have sought to prevent the carrying out of the agreement to which they were a party. We cannot believe our young people can be persuaded to align themselves with a movement that seeks to destroy their denominational integrity.

The address to the graduating class of Jackson College will be given this year by Dr. J. W. Provine, president of Mississippi College. This address is for commencement day, May 19th, 10 a. m. Jackson College in this city is the Baptist institution for the training of negro men and women, and it is very fitting that Dr. Provine, a leader in the State Baptist educational work, should perform for the school this service. The white friends of the city, and especially the Baptists, are most cordially invited to attend the exercises of that day.

Things are moving well at Morton. Three have been added to the membership by baptism and a committee was appointed to plan for a pastor's home. Brother Simmons has only one-half of his time taken at present, and may be secured as supply or for a meeting.

### MISSION CALENDAR

#### HOME MISSIONS.

Received to March 27	\$ 7,520.74
From March 27 to April 3	1,269.05
Total received to April 3	8,799.79
Apportionment	31,000.00
Yet to be raised	22,200.21

#### FOREIGN MISSIONS.

Received to March 27	\$ 10,281.12
From March 27 to April 2	2,311.78
Total to April 3	12,592.90
Apportionment	42,000.00
Yet to be raised	30,507.10

Books close April 30th.

The Temple Baptist church in Los Angeles, Calif., has its services in the Temple auditorium, having never had a church building. It is not always a sign of spiritual decay to be without a house of worship. In most cases the spiritual house must precede the material. The fact that there are hundreds of houseless churches indicates that we are in a period of development. It is not a good sign for a state to have none.

The number of naval chaplains will be increased from twenty-four to fifty-two. Some of these places will be filled by July first. It would seem appropriate to have Baptist chaplains for the navy. Those who are interested may get information from H. K. Carroll, 1114 Woodward Building, Washington, D. C., or from the secretary of the navy.

July 18-25 is the time of the Hattiesburg Encampment. Such speakers as L. R. Scarborough, W. J. McGlothlin, L. P. Leavell, Arthur Flake and others make it certain that a rich program is provided.

James Bryce says that in 1910 New York State gave Roman Catholics for their schools, \$1,500,000. The fight for separation of church and state in this country is not finished.

U. T. Cus is the name of the man who went to sleep in church.

Brother S. G. Cooper becomes pastor at Belen, Oak Ridge and Rich, making his home at Belen.

Dr. M. E. Dodd, of Shreveport, will be with Pastor Solomon in a meeting at Hattiesburg, beginning Sunday.

Brother Brame has returned from Louisville with his degree of Th. D. This means hard and successful work.

The Woodmen's Sanitarium at Gloster offers to give free treatment to sufferers from the opium habit, many of whom wish to be cured, since the new law went into effect. A small charge is made for board and nursing.

"Connie Mack," which, being interpreted, is Cornelius McGillicuddy, one of the most successful ball players in the world, says "What makes a successful athlete is clean living and quick thinking. Pretty good sermon!"

The W. M. U., of North Carolina, had their convention recently at New Bern. There were 300 messengers. They have their meetings at a different time and place from the Baptist State Convention, and seem to get good results.

The W. M. U. at Clinton will take up the study of the new mission study book by Mrs. Helen Barrett Montgomery. She has just finished a tour of the foreign mission fields as president of the Northern Baptist Women's Mission Society, and this book is the result of her study and observation.

The following from a letter of Miss Heck to the W. M. U. of North Carolina, at its recent session, is of general interest: She has been president of this union for twenty-five years, and of the Southern Union for fifteen years. She is in a hospital in Richmond and says, "I can never hope to be with you again." "See to it, only, that you listen to His voice and follow only where Christ leads. Be gentle in your personal lives, faithful and shining. Be joyful, knowing His purposes are good, not evil, to His children. Be prayerful in your planning. Be patient and persistent in your fulfillment. Endeavor to see the needs of the world from God's standpoint. Plan not for the year, but for the years. Think long thoughts. Strive for the conversion of those around you as faithfully as for the heathen. Train the children for world-wide service. Lead the young women gently in places of joyous responsibility. Bring all your powers into the best service of the best King. Thus shall your work abide and be abundantly blessed of God to your own joy and the joy of the world. In the belief that you will continue to adorn the doctrine of service, I bid you, dear friends, farewell. The God whom we love and serve will keep His own in love and peace and finally through His great love wherewith He hath loved us bring us all rejoicing into His presence above. Most earnestly I pray—God be with you till we meet again!"



## CONTRIBUTED ARTICLES

## NOTES THAT TALK.

The annual national drink bill is, in round numbers, \$2,000,000,000, nearly double the national debt.

For more than a year saloons have been decreasing at the rate of forty a day. This thinning process is telling.

David Lloyd George, Chancellor of the Exchequer of Great Britain, when certain ship builders were urging upon him the passage of a national prohibition law for Great Britain, said, "We are fighting Germany, Austria and drink, and so far as I can see, the greatest of these three deadly foes is drink." History sustains this judgment.

The Grand hotel, which has come to be known as the "Bucket of Blood," located in the heart of Washington, D. C., just across the street from the treasury department, has been closed by the treasury department, as a "dive" too putrid for Washington, even. It was a drink-house with the usual concomitants of dance-hall, gambling den and house of ill-fame, all running in full force. Our great government could suppress the whole liquor business, and would be crowned with the laurels of the immortals.

That part of the anti-liquor law recently passed by the Alabama legislature, which provides that no person may receive more than one quart of liquor a month and that the express companies cannot legally make deliveries in excess of this amount, has recently been declared unconstitutional by Judge Gunter, of the Montgomery City Court. This is the course a similar law took in Mississippi some months ago, but though it was declared unconstitutional by both a city court and a circuit court, yet, when it reached the supreme court, these two lower courts were reversed. It is probable that the Alabama matter will be disposed of in the same way. The Kansas law limiting the quantity to two quarts a month has not been declared unconstitutional.

T. J. BAILEY.

## BAPTIST MEMORIAL HOSPITAL.

I am here with my wife, who was operated on for goitre last Saturday, and is doing well for which we are indeed thankful.

I have been here one week, and I want to say to the people that I am rejoiced at what we are doing for the suffering. The hospital is well filled, and everything is going just as smoothly as possible. The people feel free, the doctors are just as if visiting in your home, the nurses are attentive and kind, the food is plain and good, the maids and janitors are attentive and respectful. In fact, the management is wonderfully satisfactory. The effort is to show to everybody

that we are running the hospital solely for the glory of God in helping humanity.

No one is turned away who needs real hospital treatment. The sufferers from troubles needing operations are so numerous that there is but little room for charity patients who do not need the surgeon, consequently we should not send chronic cases here for the free wards. But I say it honestly, the surgical care of the charity patients, and the nursing they receive, is just as tender and attentive, it seems to me, as that of those who pay. Surely, God directed us into this work. Every church should take an offering to help carry on this special work of our Lord. It is just as surely His work as is missions. Four men look after the hospital, as business men, without one cent of pay. And I tell you, their work is telling for the institution. The rates here are just as low now as anywhere in good hospitals, and the kind of treatment cannot be surpassed. Mr. Wilkes, the manager, is one of the most attentive men I ever saw, and Mr. Blocker and Miss Edwards are just as attentive in their places. I wish you would come and see how Baptist-like the open-heartedness here is. A kind of home-like treatment of everybody. We hate to have to go to a hospital, but I want to say to all who have to do so, come to the Baptist Memorial Hospital and you will never regret it. The chairman of the board of control says if you come here and are not treated rightly, report to him and he will make it right; that we are running the hospital for the good of the people and the glory of God.

Doctors, bring your patients here, and see how kindly you will be treated. May God bless us in this great work.

E. L. WESSON.

## LAME CONSCIENCES ON USE OF INTOXICANTS.

T. J. MOORE.

In a circuit court session a few days ago I heard the lawyers on an appeal liquor case. An attorney for the accused party, in the course of his remarks, asserted that he himself was a user of intoxicants as a beverage, and that the district attorney did the same thing. This was said in a half jocular way, but spoken for the truth, and went unresented by the State attorney.

Not long ago a candidate for an important State office, in a public address, declared himself as favoring very drastic prohibition laws, but asserted that he himself occasionally indulged in the use of intoxicants as a beverage.

These are just some instances given to show how lame the consciences of many prominent men are on the use of the agency that all rational men will readily admit is Satan's greatest weapon against humanity,

both socially, physically, financially and spiritually.

Until a man's conscience on this subject is developed to a much more sensitive degree than to allow him to publicly assert that he is an indulgent in the use of strong drink, or will allow others, even in a jocular manner, to accuse him of it without taking offense, he can never be used to much effect to suppress its use by others.

As God looks upon the havoc wrought by the use of strong drink, who will question for a moment that he places its use lower than theft? God's estimate of the moral status of a deed or practice is the correct estimate. If a man's conscience is not impaired on this subject, he would as soon be accused of or confess to theft in a small way, as to drinking in a moderate way. Men who are right upon the subject of honesty will neither jokingly confess to small thefts nor allow others to insinuate that they live in its practice.

Until men shall develop conscientious convictions on the degrading sinfulness of moderate drinking, they can never be of force in dislodging the monster which is from him receiving, even moderately, toll for its life and prestige for its business.

The voter who wishes his State and nation to completely dissolve co-partnership with the liquor business, will do well to seek to place men in office whose consciences are normal on this subject.

## THE STEADY SUBSCRIBER.

(Editor's Note—The following "pome" originally appeared in "The Printer's Album." From that journal it was clipped by The Baptist Record and reprinted with proper credit. During the last year it has appeared in a half-dozen Southern Baptist papers followed by the meager "Ex." But twelve months of travel has not dimmed its lustre. We again produce it as a pleasant reminder to our "many friends and well-wishers." Ah! Thank you, sir!)

How dear to our hearts is the steady subscriber,  
Who pays in advance at the birth of each year;  
Who lays down the money and does it quite gladly,  
And casts 'round the office a halo of cheer.

He never says, "Stop it, I cannot afford it:  
I'm getting more journals now than I can read."

But always says, "Send it; all readers like it—

In fact, we all think it a help and a need."

How welcome his check when it reaches our sanctum;

How it makes our pulse throb; how it makes our hearts dance.

We outwardly thank him, we inwardly bless him—

The steady subscriber who pays in advance!

—The Printer's Album.

## DR. TAYLOR ON THE SABBATIC QUESTION.

By R. L. Motley, D. D.

In a recent booklet entitled "The Sabbath Question," Dr. J. J. Taylor, pastor of the First Baptist church, Savannah, Ga., deals with the whole matter in a more satisfactory way than any one who has yet written on this important subject, so far as the writer has observed. The author advances some ideas quite contrary to those commonly held, and makes some statements which at first may shock the reader, but his positions are clear, reverent and conclusive. His discussions, though brief and lucid, require a careful reading. In fact, the volume under review might well claim a place in the study classes of our church societies.

The author presents his views in five brief chapters containing an average of less than four divisions each. The chapter most likely to meet with criticism is the one on "So-called Sabbath Legislation." In this chapter the author takes the position that there is no Sabbath legislation except that enacted by Jehovah, and that His laws need the approval of no human legislature, and are subject to no human amendments. The author's conception of the "Lord's Day" is most satisfactory. He speaks of the first day of the week, or the Lord's Day, as "the day of renewed hopes," and claims that "its sanctity arises only out of what it means to the true believer." He adds that "the nature of the day indicates the absurdity of human legislation to enforce its observance. 'As well compel men to observe the ordinances of the Lord's house as to observe the sanctities of the Lord's Day.' A legalized day of cessation from labor slightly engages the author's attention. He admits that one rest day in seven is desirable, but his conclusions on this point are not altogether satisfactory. This interesting and helpful little volume must be read and studied to be fully appreciated. The writer would urge each reader to secure a copy. Every preacher, especially, should have one. Price, forty cents, from The Baptist Record.

## B. Y. P. U. OF THE FIRST CHURCH, JACKSON.

New officers have been elected for this quarter, and the way they have taken hold of the work can mean nothing but success. The new officers are running the union by the standard set forth in the "New B. Y. P. U. Manual," and will strive to make this union a member of the A-1 class.

A few Sundays ago the Mississippi College Union sent their representatives over to take charge of our program, and they gave a splendid program. Last Sunday afternoon a large delegation from our union went over to Clinton, and returned the visit paid us, by their union.

Our meetings are growing in interest, and we are always glad to have visitors with us. All are cordially invited to meet with us Sunday evening at 6:45.

Corresponding Secretary.

## Education Commission

Pelahatchie.

This church has as pastor Dr. P. I. Lipsey, one of the choicest spirits in our ranks, and a great preacher. Brother Lipsey made it easy for us to approach his members by having preached on Christian education and urged his members to give. We want to commend this spirit. The church gave largely to the work.

Hebron.

One of the busiest pastors in the State is Rev. N. A. Edmonds, who serves Old and New Hebron churches. This field gave almost a thousand dollars to our work. In fact, it will run over a thousand when two or three others add their subscriptions. These are two noble churches with one of the most consecrated pastors in the State to lead them.

Brother Edmonds was kind enough to lay aside his work and go with us over the field, which was a great help indeed.

FARR and BYRD.

## SITTING DOWN ON THE BIBLE.

Recently in one of our Southern cities the directors of one of the national banks privately required the resignation of its cashier. They passed resolutions of appreciation of his long connection with the bank. This cashier had been in his position for thirty years and is now a man nearly seventy years old. One of the directors, in a spirit of sympathy, called to see the old cashier.

He found him at home, sitting down with a large family Bible open before him. At his entrance he closed the Bible, and the director remarked, "I am glad to see you with that old Book." "Yes; pretty old, isn't it? See how it is worn out. Its back broken, its binding frayed! But the trouble about it is that it is not worn out in the right way." He opened it again. "You see it is perfectly new on the inside. We have worn this Bible out in my home by sitting down on it. We raised our four children sitting down on this Book at the dining table."

Then the cashier stood up and said, "Twenty-seven years ago when I was married I was a member of the church; so was my wife, and we had family prayers every day in our home, but we became ambitious for society and got into the swim. We stopped family prayers and soon got entirely out of all religious duties and habits. We took the old family Bible which we used to read, and carried it into the dining room for the children to sit on at the table; and that is what we have been doing with it for twenty-five years. Here I am with my boys ruined, myself and wife miserable and ashamed. I am overwhelmingly in debt, and I am kicked out of my position in the bank of which I ought to be president. I was sitting here thinking that everything would have been very different if we had treated God's Word decently. You are a young man, and I want to warn you that what I say is something that a man is a fool to forget."

The director who visited the old cashier

said that the conversation with him had haunted him more than all the sermons he had ever heard. Dr. John E. White, who told this story in a recent sermon, vouches for its truthfulness.

Now there is more than one way of sitting down on the Bible. The general neglect of its teachings is only one way. We can sit down on the Bible instead of standing by it and carrying out its plain teachings by refusing to do our part in the work of spreading the gospel to the utmost parts of the earth. This is one of the most pervading and prominent teachings of the Scriptures. Is it not possible that much of the lack of spirituality, the financial depression and general distress among our people is due to the fact that we have been sitting down upon this great doctrine of God's Word instead of seeking to carry it out?

Another plain teaching of the Word which is greatly neglected has reference to liberal and even sacrificial giving of our means for the support and spread of the gospel. Any one who is familiar with the Bible will agree that no Christian ought to give less than one-tenth of his income to religious purposes and yet how many of our people are willfully disobeying that truth? Here, again, we can see a plain reason for hard times among Christian people. Mr. H. Z. Duke, that great layman of Texas, who not only gives so liberally, but is devoting his time and strength largely to influencing others in the same direction, says, "If I had put my money into the hands of a man who was to act as my steward, and found that he was wasting it on trifles instead of using it for the purposes for which I had intended, I would promptly take the money out of his hands." Is it not possible that many of God's stewards are wasting what He has committed to them on trifles, needless luxuries, and is it not possible that God is now calling in much of the capital which He has entrusted to His stewards?

There are a thousand ways in which we can sit down upon the Word of God with disastrous results. Is it not true, as the old cashier said, that we are exceedingly foolish if we forget these things?

WILLIAM H. SMITH.

Richmond, Va.

The contents of the Review and Expositor just out furnish some very enticing subjects and writers. The following is evidence: "Benedict XV," by Hon. Romolo Murri, Rome, Italy; "The Jesus of 'Liberal' Theology," by President E. Y. Mullins; "Dr. Benajah Harvey Carroll," by President S. P. Brooks; "Some Values in the Newer Psychology for Preachers," by President J. M. Burnett; "The Bible and the State," by Dr. W. E. McIntyre; "Did Christ Actively Participate in His Resurrection?" by Prof. B. H. Tukey; "The Late Edward Judson," by Dr. Wm. M. Lawrence; "Grammatical Glimpses of Some Scriptures," by Prof. C. B. Williams; "The Rise of Seminary Sentiment Among Southern Baptists," by Dr. Chas. Manly; "Probable Moral and Religious Results of the War," W. T. Whitney, and book reviews.



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## EDITORIAL.

### A THANK OFFERING.

Often, it is to be feared, our contributions to the Lord's work, especially for mission work, is vitiated in character and smaller in amount by reason of the way it is secured. Raising money by fairs, suppers, bazaars and raffling is not the only wrong way to get it. Our pride is appealed to, or we are put under the pressure of a threatened debt, or the reputation of the denomination is at stake. We are afraid we will be called stingy or will be discounted by comparison with others.

The Jew's religion made him an example of generous giving, and it was based on gratitude to God. We are in danger of losing the sense of God in our offerings that we make. We are sure to lose it if we continually make the appeal based on any other motive than love and gratitude to Him. It will not do at all; it is utterly subversive of its religious purpose and beneficial effects if giving is not done as a grateful offering to the Lord. The reason so many do not give, and that many others give so meagerly is that in their giving there is no realization of a purpose to show love and gratitude to our God and Jesus Christ our Savior. Perhaps in many there is no real response of gratitude for His mercies. This is said to our shame.

Those who worship God and those who lead the worship and teach others the proper way to worship ought to put the matter of giving in its right place, and not dishonor God and injure the worshiper by dislocating it. The offerings of the Jews were of three kinds—the sin offering to secure forgiveness; the whole burnt offering, to indicate the complete dedication of the worshiper to God, and then the thank offerings, or peace offerings. In the case of the Christian the first two need be done only once, and the third should be done regularly and frequently. We ought to give expression by our gifts to God of our gratitude to Him for redeeming us and supplying all our needs. The proper expression of gratitude will deepen the sense of thankfulness, and it is due to Him from us.

Always there is abundant reason for gratitude and for thank offerings, but we have conditions today that make the obligation more apparent than ever before. We see

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everything more clearly by comparison and contrast; and our condition in this country is a most forceful appeal to the deep gratitude of our hearts. Beside all His redemptive mercy in Christ Jesus, we are shielded from the unspeakable misery and ruin of war to which so large a part of the world is now subject. The thought of the carnage in Europe is enough to sicken the stoutest heart; and the knowledge that we are free to pursue our peaceful work and see the results of labors shielded from destruction, ought to make our hearts leap for joy. While the flower of young manhood is being mown down by the war in Europe or their strength spent in trying to kill one another, God is showering the blessings of peace on our homes. Our young men are with us, our homes unbroken, our schools are full, our churches undisturbed and food is abundant. Is it not fit that we should rejoice in the goodness of God and show out of loving hearts our gratitude to Him for His preserving care? Will you not, brothers and sisters, show that you are grateful by a thank offering now, that His name may be declared among the nations and His saving grace and truth made known?

### SPIRITUAL CONSERVATION.

One of the most wholesome signs of the times in the body politic of our day is the demand for conserving the natural resources of the country. This will include proper attention to preserving the forests, protecting the water courses, and proper control of the mining output. But apart from the conservation of things under federal control, emphasis has been put upon and attention directed to the economical development and preservation of all that goes to produce wealth and comfort. Certainly there has been great need of education along this line, for it is difficult to conceive how men could have been more reckless in their abuse and destruction of natural values than we have been in the opening up and what we have been pleased to call development of this great new country. We have been so prodigal of nature's gifts that we have almost ceased to think of our country as new. Not a little of it all over our Southland is carelessly spoken of as worn out. The forests have been ruthlessly destroyed, not by armed invasion, but by men under the banner of industry, "opening up" a new country. Much of the soil has been exhausted by ignorance and hasty greed that impoverished the soil and the people. Not a little of that which was once called "virgin" must now be built up, because it has not been properly treated. We are like a man who expects a Jersey cow to give four gallons of milk without anything to live on.

But this parable is only to point a moral. There is a parallel in the history of our churches over the same territory. We have hastened with the message of the evangelist throughout a large part of the South, especially through the country districts. We have gathered into the churches a multitude of the saved, and it is to be feared not

a few of the unsaved, in our haste. We have done better in fulfilling the command to preach the gospel, at least in our territory, than in observing that thrice repeated commission to Peter, "Shepherd my sheep." The preacher of a generation ago, and many preachers of this generation are not very different, was simply an evangelist. God forbid that we should ever lose this evangelistic fire, this holy passion for souls, which some having lost have lost about everything else.

However, we need not lose the one in doing the other. The conservation of these spiritual forces means their employment and training in carrying out the thing that we have been doing. It is in this way an enlargement of the evangelistic spirit. It is getting more to work at the same task and fit them to do it better. Conservation is teaching others to do what He has commanded us. This responsibility falls on the church and the pastor, and there is a growing sense of the value and necessity for such training. Efforts to meet this long-felt need are seen in the general tendency for organization within the church for various lines of study and work.

These have taken on several forms, and go by different names, but they were born out of the common need and common purpose to fit the people for better living and better service, "for the perfecting of the saints for the work of ministering." Dr. Hatcher's motto, displayed at more than one convention, "It is as necessary to save what we have as to save the lost," may have been an over-statement, but it directed attention to this truth that is coming into recognition. The organized Sunday School classes, called by various titles, are an effort to meet this need. The motto of one, "We do things," may be a little presumptuous, but points in the right direction and works well where an effort is made to live up to it.

The W. M. U. is the most successful agency along this line. It is training and developing a multitude. The mission study classes are quickening the impulse and giving fellowship in the extension of the kingdom. The training classes in the Sunday School teachers' course are moving in the same direction. The B. Y. P. U. is getting young people on their feet and starting them into active personal service. Churches can hardly afford to pass these means of conservation by without a diligent effort to utilize the forces that have come into being with the new birth, to train these for the highest efficiency in church work. Our Sunday School Board deserves great praise for bringing into existence suitable courses of study for all this development of the unused powers of the churches.

### INDIVIDUAL CONSERVATION.

After all is said about the obligation of churches and pastors to see that the spiritual forces of the membership are brought into activity and developed efficiently, it remains that the chief responsibility for and hope of conserving the spiritual resources

lie with the individual himself. Others may point the way or indicate the means, but each one for himself determines the degree of development and usefulness in service which he shall realize. God deals directly with each, and each has access to the same sources of strength.

As in the conservation of material values there is ample resource in nature, if we will only avail ourselves of it, so in grace there is abundant provision for building up and preserving the spiritual man in God and what He has done for us. Again, as in nature, we are not merely to preserve what we have and improve it, so in spiritual things it is not enough to keep what we have, we must develop it. We must say with Paul, the grace was not bestowed on us in vain, but we labored. He who said, "Whereunto we have attained, by the same rule let us walk," said also, "I press on toward the goal."

Perhaps the most specific directions in this matter of reaching and preserving the best is found in Jude, who writes, "Building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Here the responsibility is put on the individual. He must build up himself. He is not to be forever the object of solicitude and effort of others. No amount of assistance from preacher or church or friends can suffice to make a man his best self or most useful Christian. We are too apt to blame the pastor or other members of the church when a man proves useless and inefficient. The preacher can't follow everybody around and keep him employed, putting something in his hands to do. Every one must do some thinking, planning and working for himself. The specific thing he is here told to do is to "build himself up on his most holy faith." That is the place for building. Faith is the beginning and in a sense the sum of the Christian life. We build on it by furnishing it more things to believe, and by believing what we are furnished from the Word of God. No man can build himself up who does not regularly feed his faith by constant and thoughtful reading of the Word of God. A man who had been drunk for six years, a few years ago turned to God, and now, while busy every day working convicts on the streets says he keeps himself in the love of God and the way of righteousness by rising every morning earlier and spending half an hour with God. It is impossible to go astray if this is done; and it is equally impossible to live consciously in the love of God without it.

Along with this must not be omitted its companion practice, "praying in the Holy Spirit." There is no better paying practice in the world than the practice of prayer, and be it said to our shame, none that is more neglected. Spiritual health and vigor are maintained by the habit of prayer. Not one rises to question it; then why not every one bow down to practice it? Many a man and woman loses out in the fight with sin right here. Many a life becomes unfruitful by this failure, and when ground becomes un-

Thursday, April 8, 1915.

## THE BAPTIST RECORD

5

fruitful it becomes the prey of briars. And the life that ceases to bear the fruits of righteousness becomes the prey of passion or temper or other forms of wickedness. The plea that is most needed in this hurrying age is for the re-establishing of the prayer life. Many a life can be built up again to be productive by putting the morning and evening prayer into it.

### URGENT AND IMMEDIATE.

The new building of the Mississippi Baptist Hospital in Jackson was built by issuing bonds, which were sold by one of the banks in Jackson. The interest on these bonds is payable semi-annually, and the principal paid in annual installments. These bonds are amply secured by subscriptions of people whose notes are held by the bank. The interest will be due in a short while, and it is very necessary that these subscriptions be paid now. The people who made them are "perfectly good," and mean to pay. The subscriptions are past due and must be paid now to save embarrassment to all concerned. The finance committee of the hospital is sending out notices to this effect, and hopes that they will meet with prompt response. If they are not paid now it will be necessary for the bank to proceed to collect them. Your help is needed and asked now.

Dr. C. R. Henderson, of the University of Chicago, passed away the early part of this week. He was a student of sociology at first hand, making it his business to help the poor. A Chicago exchange says, "There is hardly a citizen of Chicago whose loss would be more keenly felt." He reigned by serving.

As some drug stores and restaurants are using the modern dance to attract the sensually inclined into their places of business, every man and woman who love righteousness and purity ought to make it a point to avoid these snares of the devil.

The church at Liberty hopes to dedicate the new brick building by July first. It is progressing finely, and is a victory over hard times.

We are threatened at this time of year with a deluge of "poetry." If the warm weather moves you, please try to reduce it to prose. We can understand it better.

A Hindu was brought to forsake idolatry through a leaf of the Bible that came into his possession, upon which was the fifty-first Psalm, the prayer of David for cleansing. This was his gospel for twenty years. Then he met a missionary who gave him a Testament, when he exclaimed, "Twenty years I have walked by star light, now I see the sun."—Ex.

The W. M. U. of West sent in ten new subscribers for which they have our thanks and our check for ten dollars, according to the offer made to the unions recently.

### A THRILLING STORY OF CHURCH GROWTH.

Life is always interesting. To the missionary, a live, growing church is the most interesting and delightful of all things. "Sai-naam" (West South) is the—to Western ears—curious name of an important town, about thirty miles west of Canton. Just why it is called by that name I have not been able to learn. But the two facts which move me to write this brief article are, first, that about eighteen years ago, when trying to sell Christian tracts in the town, I was followed by a noisy crowd that abused me and my companion and threw stones at us; and, second, a short time ago it was my joy to be present when, with courage, faith and joy the Sai-naam Baptist church voted unanimously to assume all its burden and join the group of fully self-supporting churches.

The day I was present was the closing of a series of meetings held for the double purpose of bringing the church members into closer fellowship and for making known the gospel message to outsiders. Services were held several times daily, those in the day being mainly for Christians, those in the evening mainly for unbelievers.

A special committee to report upon the question of not accepting further aid from the Chinese Home Mission Board was appointed early in the week, and after considering the matter from all points of view, they voted unanimously in favor of self-support. Several said they would increase their gifts largely if the church voted for self-support. Their church is really poor. The preacher said, "They have only faith in God and a determination to carry out their purpose." But they really have more. They realize their duty to God and their obligation to their fellow men.

The Sai-naam church has been known to me all through its life. I knew the town when there was not a Christian in that whole section. The two principal human factors have been Rev. Cheung Lap-soi, who, after completing the course in Dr. Graves' "Class," commenced his active work there, and Dr. Lam Yuk Shaan, who, after taking a medical course in the Wesleyan hospital at Fat Shan, twelve miles west of Canton, set up for practice next door to our chapel. Brother Cheung was a faithful teacher and preacher, and even after he left the pastorate there to take the position of secretary of the Home Mission Board, he still took large interest in Sai-naam. Dr. Lam has been a faithful Christian physician-deacon. In addition to growing until it now has a membership of over 100, the church has leavened a large section of Sai-naam and the surrounding country. Literally thousands are friendly. One may walk the full length of the town without seeing a sign of hostility.

Such as this gives a glimpse of the joys of the missionary's life. All workers in the homeland have a right to share in this joy.

R. E. CHAMBERS.

Canton, China.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Remember the books close April 30th.

Every church giving makes the work easy for all.

Those who expect to attend the Southern Baptist Convention should write immediately, sending their names, in order that they might receive credential cards entitling them to seats as delegates. We will have cards enough for all who go.

### When the Deacon Talked in Church.

We weren't expecting anything unusual that Sunday, but we got it. It was a beautiful Sunday in April and our annual mission sermon and collection were to be given. But that didn't excite us any, for we had slept, I might say, through both sermon and collection many a time before. It wasn't the sermon either, for that didn't seem so different from usual, but this time it was what Deacon Jones said.

Deacon Jones had been getting considerable deaf of late years, and always sat alone in the front pew. I guess he got kind of dreaming over the sermon for as he rose to get the collection plate, he began to talk to himself, and to do it out loud. But, bless you, he couldn't hear himself, for you have to shout to make him understand anything. So, as I was saying, he took up the plate, and began to talk, and as far as I can recollect, this is just about what he said:

"So that 'Go ye' means me and every one of us, and that is the Lord's plate, and what we put into it is our substitute for going ourselves, and shows how much we love Him and how much we should have been worth to Him, seein' we don't go ourselves."

Then he got to the back seat and passed the plate. Now our back seats are almost always full of young men; and as they put their money in the plate, the old man went on, "Twenty-five cents from Sam Jones. My boy, you'd been worth more than that to the Lord. Ten cents from Dave Brown, five from Tom Stone, and nothing from Steve Jackson—forty cents from four boys, and every one of them could go, too; worth six hundred dollars a year each to their fathers, and only forty cents to the Lord!"

In the next pew Mr. Allen and his family sat. Mr. Allen put on a dollar for the family and the old deacon moved away, saying, "The Lord died for the wife and little ones, too, and they have nothing to give."

In front of them was Judge Purvis and his wife and two daughters. "The price of one of your dinners down town, half of that pair of gloves you wear, almost as much as you spent for ice cream last week, one box of candy," were the deacon's comments, as the coins fell into the plate.

John Robb, a farmer, put on a bill rolled up, and Mrs. Robb put on another; Johnnie,

a little envelope, bulging with coppers; and Maggie helped the baby to put another little bag on; and the old deacon said, "God bless you!"

"You may be sure we were all listening by this time, though we didn't dare to look around, and there were many mighty glad the deacon wasn't taking up the collection on their side."

John McClay's pew came next. "Worth a dollar a year to the Lord and two thousand to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty cents for the Lord don't match, Tommie McClay. Ah, Miss Ellen, it looks queer for a hand with a fifty-dollar ring to drop five cents on the plate!"

"Less than last year, James Stevens; and the Lord blessed you, too. A new house for yourself, and an old quarter for your Lord, Alex Bovey."

"You take in washing and can give five dollars to the Lord? God bless you, Mrs. Dean. What! and Minnie has some, too, and wee Robbie?"

"Fifty, seventy-five, eighty-five, ninety; ah your dinner will cost more than you have given, Mr. Steel. A bright new dollar bill and spread out, too, Mr. Perkins; I'm afraid ninety-five cents is for show. A check from Mr. Hay. It'll be a good one, too, for he gives a tenth to the Lord. Two dollars from you, Harry Atkin, is a small gift to the Lord who healed your dear wife."

"Ah, Miss Kitty Hughes, that fifty cents never cost you a thought; and you, Miss Marion, only a quarter, and you could both 'go' and support yourselves. Five cents from the father, and a cent each from the family. I guess John Hull and family don't love their brothers very hard. (Ah, Mrs. McRemmon, that meant a good deal of you; the Lord keep you till you join the good man that's gone. Charlie Baker, and you, too, Effie; I doubt if the Lord will take any substitute for you. Nothing from you, Mr. Brantly; not interested, I s'pose. Lost at home; p'raps you're one of them."

"Five cents, Mr. Donald; I doubt you'd want to put that in the Lord's hand; and you, Mr. Jenkins, no more?"

Then the old man came to his own pew; and as his wife put on an envelope, said, "Ah, Mary, I am afraid, my dear, we've been robbing the Lord all these years. I doubt we'll have to put Jack and Mary, too, on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So it went on from pew to pew until the old man came to the front again, and there he stood for a moment, the plate in his hand, fumbling in his vest pocket. But he said, "No, that isn't enough, Lord, you ought to get more than this; you've been very good to me." So he put the plate down, and tak-

ing out an old leather wallet, counted out some bills on the plate and said, "I am sorry, Lord, I didn't know you wanted me to go, and Jim will keep mother and me on the farm now; we're getting old, but I won't keep Jack back any longer, and Mary's been wanting to go, too, only I wouldn't let her. Take them both, Lord."

Then while the old man sat down and buried his face in his hands, Deacon Wise jumped up and said with a lump in his throat, "Dear pastor, we haven't done our duty. Let's take up this collection again next Sunday," and a chorus of "Amen's" came from all over the church. And the pastor got up, with tears in his eyes, and said, "My friends, I haven't done all I could, either; I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different to what it ever did before:

"Love so amazing, so divine,  
Demands my soul, my life, my all."

"You're much obliged? That's nothing. I'm glad to tell you. You see, I have two of my own boys that are in the work now, and another getting ready to go. My name? John McDonald. You're laughing? Yes; I was the one that gave only five cents that day; what the old man said about putting in the Lord's hand stuck to me. But I hope to give the Lord a boy or a girl for every one of those five cents. Even my two youngest are talking about giving themselves to the Lord completely for service already. You see, the Lord said, 'Go ye,' and we're all going. Good-bye."

### THE FRENCH AND THE GOSPEL.

Many of our brethren have asked as to whether or not the French people seemed anxious to hear the gospel. This incident will be a sufficient answer: One of our missionaries told me that on the third Sunday in March he had several people in his audience who had walked twelve miles to hear him preach. They remained over the evening service and then walked twelve miles back home that night so as to be ready for the duties of Monday morning. Think of a people so hungry for the bread of life, living right here in our midst, who, through these many years have not known the gospel, but who, having heard the blessed story, would undergo such long jaunts to hear the missionary preach. If such a story should come to us from a foreign land we would rise up with enthusiasm to send the gospel there. Why does it fall in such listless ears when it is right here in our Southland?

Southern Baptists will prove themselves unworthy stewards of the gospel of His grace if we do not hasten to these people with Bibles and preachers to show them the way of life through faith in His Son.

G. H. CRUTCHER.

Pineville, La.

### GUARDING OTHER PEOPLE'S POCKETBOOKS.

By J. F. Love.

At a great men's meeting in Atlanta the other day a layman made a significant remark. He said his pastor had objected to the presentation of the Judson centennial to his people because they were not able to contribute to it at this time, and that he had told his pastor that he and other members of the church were entitled to information about all such Christian enterprises in which their brethren were engaged. He said, further, "I told my pastor, 'You need not keep guard on our pocketbooks; we laymen are able to do that!'"

I did not know the layman and do not know who his pastor is, but his remarks, and especially the last, are I think, deeply significant and worthy of serious consideration. There are some brethren who could study that statement with profit. In almost every church there is someone, who, when a worthy cause is mentioned, begins at once to put up defenses, not for himself only, but for the pocketbooks of other members of the church. Objection is raised to any generous response to an object proposed, whether it be foreign missions, Christian education or whatsoever, on the ground that the times are hard or current expenses are behind, or the familiar and convenient defense is made that the church debt must be paid. That is to say, the objector grows boldly patriotic in guarding the pocketbooks of those who might, in spite of conditions with which they are as familiar as he, want to give to the needy cause which seems relief. This is often done by good men and sometimes by men who give liberally of their own means. The act is not always prompted by stinginess, but by over-caution, and, we hope, without due consideration.

Pastors and church officers ought scrupulously to guard the churches and individuals against irresponsible beggars and unmeritorious appeals. There is an army of self-appointed peripatetics, usually foreigners, though not always, scattered over the country, and seeking admittance to pulpits and Christian homes, and making pathetic appeals for various objects, but with a view to personal gain. Southern Baptists have thrown away many thousands of dollars upon these deceivers, while their own cause have suffered. Our people ought to be guarded against these, but guard duty ought to stop there. Going beyond this and objecting to anyone hearing about a cause fostered by the denomination, and represented by a brother who is known to the church or has the endorsement of the brotherhood, is the matter under discussion.

Now I venture to say that the man who does guard duty of somebody else's pocketbook against a good cause thus authenticated, be he preacher or layman, assumes a dangerous risk. He is liable to be made to answer to God for restraining somebody from doing a Christlike deed, and thereby hurting the Christian character of a brother. If a good cause comes my way seeking friends, and I am not myself able to help it,

I may say so frankly, but I should say it kindly, gently, thoughtfully, endeavoring not to hurt the feelings or to chill the zeal of the pastor or some other brother who represents it. I ought not even to do this until I have heard the Lord's servant state the case. Certainly beyond this I dare not go. If I cannot give, somebody else may be able to do so, and it is no part of my duty to determine what my brother's duty is in such a case. I am under the most solemn religious obligation both to the good cause and to my Christian brother to let him hear the case on its merits and to decide for himself his personal duty. I may, and probably ought to go further than this, and while expressing my regret that I cannot help the cause for reasons which satisfy my conscience, or help it as much as it merits, I can and do commend it to any of my brethren who are able to help it, and ask that they will give it a prayerful Christian consideration. This much I owe to a Christian cause, and also to my brethren for their largest development in the Christlike habit of giving. God has never appointed any man to keep other people from doing generous deeds, and a man who appoints himself to such an office has undertaken a hazardous business. Jesus put no word of warning or discouragement into the ear of the widow when she was ready to give all she possessed. He appointed no guardian to keep such generous souls from overdoing the thing. We have not yet developed a class of church members anywhere so generous that they need anybody to curb their generous impulses. In other words, when it comes to spending money for Christ, our brethren do not need us to guard their pocketbooks. They can take care of them and usually do. We have seen thousands hurt by the money they withheld from good causes and spent on themselves, but never saw one man who was hurt by his gifts to God and Christian enterprises. No one needs another to restrain him from doing good, or to guard him against appeals to do it.

If these lines fall under the eye of anyone who is in the habit of doing this thing, we commend to him the words of the Georgia layman. They deserve to be prayed over, and to go into your scrapbook, or, perhaps, to be placed in your Bible at II Cor. 8:1-7, where Paul approves and encourages liberality even in the very poor and afflicted people, and admonishes such to abound in it as in faith and other graces. He was no more afraid that they would overdo it in their giving than he was that they would overdo it in the exercise of their faith. It might be well to look up Mark 14:3-9 and III John 6:10.

Paul, like his Lord, seems never to have found anybody so poor or under such straitened circumstances that he was afraid to appeal to them for the liberal support of a good cause. It is pretty safe to follow the examples of the Savior and of His servant, Paul. It is not safe to act contrary to both their example and their admonition. We may well heed the warning of the Georgia layman against guarding other people's pocketbooks, and let all men have all the

light and motives they can get for doing their best for good causes. To hinder other people from doing good or to deny them the motives and opportunities for doing it, is a serious matter. I would affectionately entreat my brethren to refrain from it. Many who can give but little get great reward to themselves by doing what they can and then encouraging everybody else to do their best. We owe our brethren a good example and admonition for every good cause. He who restrains anyone from doing good does wrong himself.

### DR. WILLINGHAM AND THE MISSIONARIES.

W. H. Smith, Corresponding Secretary.

Great numbers of heartfelt expressions have come from our missionaries concerning our great secretary's home-going. They loved him very tenderly. We cannot record all they say, but we must let two of them speak for all. Brethren Lowe and Dozier fairly represent the sentiments of our 300 workers at the front.

Rev. John W. Lowe, of Chefoo, China, writes, "The news of the death of our dearly beloved Dr. Willingham fills the hearts of every missionary with grief inexpressible. I should be an ingrate did I not attempt to express in words my indebtedness to our great secretary whose life has touched mine in so many places, and always for my intellectual and spiritual betterment."

"Dr. Willingham's sympathetic appeals in behalf of the heathen, his loving exhortations to pastors and churches, his Christ-like intercessory prayers, his earnest calls for reinforcements, his sermons and addresses have aroused in our hearts a holier zeal for the kingdom of God."

"The visit of Dr. and Mrs. Willingham to the Orient will never be forgotten by either the missionaries or the Chinese. His sermons were keenly appreciated by both Christians and non-Christians. After his sermon in our church at Laichow I inquired of one of the old members how he liked the sermon. He replied, 'I have certainly eaten one good meal.' The impression made upon the non-Christians by his addresses was most extraordinary. When I inquired of Dr. Willingham's muleteer why he listened so much more intently to his preaching than to ours, he replied, 'If you missionaries could preach like the old pastor does, I should have been a Christian long ago!'"

"By his love, prayers, sympathy and words of comfort and encouragement, our dear brother was ever saying to us, 'I have you in my heart.' As citizen, preacher, secretary and missionary, he was the peer of any."

"In Dr. Willingham's home-going I feel a keen sense of personal loss which to him, however, is gain. My heart is sorrowful, and as I try to write, tears blind the eyes so often gladdened by his letters. The lives touched and moulded by his life form a living monument to his memory more enduring than granite. The great work for which he gave his life must be carried on to glorious consummation."



**Mississippi Woman's Missionary Union Page**

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Young People's Leader.  
MISS MARY RATLIFF. Raymond.  
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MISS M. M. LACKEY. Jackson.  
Corresponding Secretary-Treasurer.  
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

**Delegates to the Southern Baptist Convention in Houston, Texas.**

On page 40 of the State W. M. U. Minutes will be found the report of the nominating committee from which we quote the following:

"Delegates to the Southern Baptist Convention.—This committee nominates as delegates the first five names sent to the corresponding secretary from each of the four sections of the State, not more than one name from a church. Alternates, the next five names received from each section of the State."

Your attention is called to the above at this time that you may send in your name early if you wish to attend as a delegate. A number have already signified their intention to go to Houston, but our list is not complete, and Mississippi wants a full delegation.

**The Training School.**

Miss Mallory, in writing of a recent visit to the school, says:

"What impressed me most was the students' love for the school and their heroic sacrifices to enlarge it for others. Though realizing that the school cannot do its best work when almost one-third of the students sleep and study in one house and board and lead chapel in another, still they are not impatient, only abundantly ready for the great new building. They have already raised \$400 of their \$1,000 pledge to the enlargement fund! Can we not hear the Master saying to us, 'Go, and do thou likewise'?"

Dear Mississippi sisters, do you not crave to belong in that "likewise" crowd? Shall we fall short of these noble girls laboring under such limited opportunities?

If you have not already done your part for the enlargement fund, arise and do it. If you have done "your part," and covered "the mile compelled," then fill full the measure and "go twain," remembering she helps doubly who helps quickly. The need is great. The time is short.

**Notice.**

The executive committee of the State W. M. U. will be in session on Saturday, May 8th, in the parlor of the First Baptist church, in Jackson. This is a very important meet-

ing and all members are urged to attend. All members of the central committee and associational superintendents who care to attend are cordially invited.

The regular meeting of the central committee, following the Southern Baptist Convention, will be held in the same place on June 7th. All members are urged to attend. All associational superintendents are invited.

This meeting may seem rather late convening, since according to the constitution the time is set "within two weeks after the Southern Baptist Convention." It is placed at this time in order to have present our young people's leader, Miss Fannie Traylor, who will graduate at the training school in Louisville, and cannot reach us at an earlier date.

Sisters, should there be any objection to our not following out strictly "the letter of the law" in this instance, kindly speak up. The meeting can easily be brought within the stated time should you so desire. But since we are not to have another meeting till just before the State Convention in November, it seems most important that Miss Traylor be with us at this meeting.

Your servants,

MRS. GEO. W. RILEY, Pres.  
MISS M. M. LACKEY, Cor. Sec.

**Campaign in Strong River Association.**

The association-to-association rally met with the Strong River Association at Mendenhall, February 24th, and the following program was rendered by the W. M. U.'s of the association: At the morning session the devotional exercise was led by Mrs. Jack Graham, and miscellaneous things were explained by Miss Lackey and Mrs. J. L. Johnson. The standard of excellence was discussed. Then our corresponding secretary of the State W. M. U., Miss Margaret Lackey, gave an interesting talk on what literature is best for our W. M. U. The ladies were then dismissed for refreshments, to meet again in the afternoon at 1:30.

The afternoon meeting was called to order, and the devotional exercises were led by Mrs. Johnson. Welcome address by Mrs. R. I. Hilton. Response by Miss Lackey. A paper on "The Golden Rule of Personal Service" was then read by Mrs. Dan Russell, of McGee. A paper on "What Steps to Take to Have a More Progressive W. M. U." by Mrs. E. C. Butler, of Mendenhall, commented on by Mrs. Johnson. A paper on "The Training School" was read by Miss Amonds, of Braxton. Miss Lackey then explained the sending in of reports. Mrs. Johnson made a talk on "What Are We Doing for Our Young People." Dismissed with prayer by Brother Carter.

We feel sure that if more of our women would attend these associational rallies, they would not only learn, but feel inspired to do greater things for our Lord.

Your sisters in the work,

MRS. S. S. LEDBETTER.  
Associational Secretary.  
MRS. J. E. GRAHAM,  
Associational Vice-President.

**From the Training School.**

You remember our school promised \$1,000 on the enlargement fund at the convention last year. We have raised a little more than \$450 of this amount. We are giving a two-cent postage stamp each Sunday, and also have mite boxes in which we put our self-denial money. When Miss Mallory was with us we had been using our boxes a little less than three weeks. We opened them one morning, and found we had \$11. This meant long walks to save car fare, the money we have been spending for fruit, etc.

We observed the week of prayer and our offering for that week was between twenty-five and thirty dollars. However, these gifts are small compared to the many blessings we receive.

Miss Mallory spent about ten days with us in February, and her presence was a benediction. Her talks were very helpful. They were on the different organizations of the W. M. U. work. We will begin a course next week on the W. M. U. organization, Mrs. Geo. B. Eager as our instructor. The class will be a very informal one, and we are to consider the best methods of holding the interest in different societies; how to organize, etc. We begin with the Highland Baptist church. The president of their society is to come and tell us of the workings of their society. It is considered the most wide-awake society in the city. I am hoping to gain a great deal from this class.

One of our girls from South Carolina came as a volunteer for India. She had applied to the Northern Board. A few days ago she received a telegram from that board requesting her to appear before the board next week for appointment. She left us this morning. We had a very impressive service in the dining room. We sang the school chant, "He shall give His angels charge over thee to keep thee, because thou hast made the Lord thy God thy habitation, no evil shall befall thee." Of course there were not many dry eyes. She was so sweet and happy because she felt she was doing His will.—Extract from personal letter from Miss Fannie Traylor.

**The New Report Cards.**

Now, don't you like those new report cards, and can you see any possible chance for even the most negligent secretary to fail to send in her report? If she just will not lick a one-cent stamp to go on it, why buy her a patent sponge and a book of stamps—anything to get those reports in promptly.

At the rally day in Pearl Leaf Association recently the societies decided to furnish one of the wards in our hospital. The secretary went through the ward this morning. It is a beautiful, large, airy room, and can be made so attractive. These Pearl Leaf sisters gain so much of enthusiasm and zeal by coming together quarterly in their rally day that it is no wonder they attempt great things for God and do great things for His cause.

It's a long way to San Francisco,  
It's a long way to Union Square;  
The price is high to the Exposition,  
But the Clarion-Ledger sends you there.

# Off for California! Off for the Golden West!

# Off for the Exposition!

# Off for the Land of Sunshine and Flowers!

When the Hot Summer Sun is Forcing the Thermometers in Mississippi Up Near the 100 Mark—Visit the Ideal Climate of America at the Expense of the

# DAILY CLARION-LEDGER

JACKSON, MISS.

"FOR THREE-QUARTERS OF A CENTURY MISSISSIPPI'S LEADING PAPER"

WANTED—The names of boys and girls, men and women, who desire to visit the SAN FRANCISCO EXPOSITION

A Limited Number of

# FREE TRIPS

THIS IS NOT A CONTEST;  
IT IS NOT A GAMBLE;

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Brush this through faded, lifeless locks and they become dark, glossy, youthful.

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

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## B. Y. P. U. Progress

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to W. E. Holcomb, Quitman, Miss.

## A-1 Unions.

First Church ..... Hattiesburg  
First Church ..... Columbia  
15th Avenue ..... Meridian

## A Foreword.

It is through the kindness of The Baptist Record, a trait characteristic of its entire management, that we appear in this issue with the first installment of what is to be a permanent column for the building up of the B. Y. P. U. work in Mississippi. The opportunity is ours to make this column a medium of great usefulness to the cause. To accomplish this each union should instruct its corresponding secretary or a special reporter to send in to the field worker's address, Quitman, Miss., all news items that will be of benefit to other unions as well as questions to be answered for your own profit. News notes and inquiries will be equally welcome.

Let "foreword" be changed to "forward!"  
W. E. HOLCOMB.

City Training School, Second Church, Jackson.

We regretted very much the illness of Mr. Flake, which prevented his doing the B. Y. P. U. work in the training school for Sunday School and B. Y. P. U. workers held at the Second church, Jackson, March 7-12. Notwithstanding the necessary revision of the program, there were forty-two who took the test in the new B. Y. P. U. Manual; of this number eleven were from the First church, eighteen from the Second

church, and thirteen from the Baptist orphanage. Hats off to the orphanage people! In this school work began at 5 o'clock in the afternoon and continued till 9:15. The first period, from 5:15 to 6:15, was spent in the study of "Talks with the Training Class." The average attendance was fifty-one, and twenty-three stood examination.

The second period, 6:15 to 7:15, was devoted to the study of the new B. Y. P. U. Manual. The attendance upon this work was inspiring and a new era for B. Y. P. U. work in Mississippi dawned when forty-two took the test.

Then came the lunch period, which was delightful in every way. Second church B. Y. P. U., First church B. Y. P. U., Second church W. M. S., First church W. M. S., and the ladies of Griffith Memorial, served in order, 75, 100, 125, 100 and 100 people. Greatest commendation is due all parties. Immediately after lunch an instructive and inspiring devotional service was conducted by Dr. W. A. Borum for fifteen minutes each evening. The third study period was a study in class of Division 1 of the Sunday School Manual. Twelve braved the examination here, making a total of seventy-seven taking tests.

Dr. Lawrence, secretary of missions, delivered three addresses, as concluding services on Monday, Thursday and Friday. All who heard him want the opportunity again.

We trust the training school shall be made an annual feature in the church life of Jackson.

miles east of Columbia, and there are some 600 or 700 people here. The camp is a model of neatness and sanitation, utterly at variance with the usually accepted idea of a "camp." We have a comfortable house, used both for school and church purposes. We have preaching three Sundays in the month and a good Sunday School.

An incident that cast a note of profound sadness over the community was the death of Mrs. Nora White, wife of C. E. White, an engineer here, which occurred after an illness of only two days, on March 20th. She was thirty-eight years old, a member since early youth of the Baptist church, and the mother of four children—three girls and one boy. She was interred in the cemetery at Columbia, the pastor, Rev. Zeno Wall, officiating. She leaves, besides her children, a husband, father and numerous other relatives and a host of friends to mourn her untimely death. DR. T. W. MURPHEY.

## MEETING AT GREAT SOUTHERN CAMP.

We have had the rare pleasure of having with us for the past week that earnest, forceful, genial and consecrated man of God, Evangelist E. S. P'Pool, of Texas.

Owing to the conditions as to working hours here in the camps, he only preached one sermon daily, at night, but the attendance and interest was phenomenal throughout, reaching its climax on the last night of the meeting.

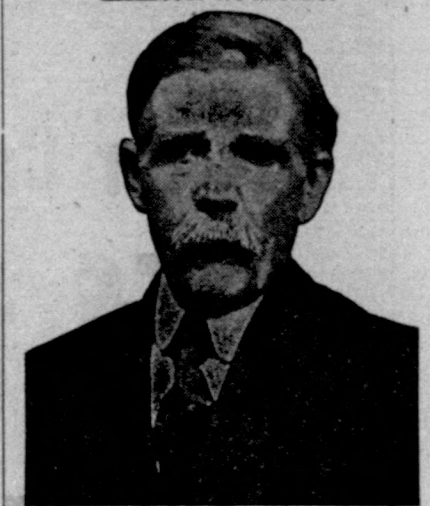
He presented the old, old story of a crucified, risen, exalted and glorified Savior with such power and eloquence as to convince and convict sinners, and to edify believers.

A goodly number accepted Christ as their Savior during the meeting, and there was a general awakening of the community to the truths of the gospel.

The Branch "E" camp of the Great Southern Lumber Company is situated on a high elevation, five

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Taken From a Photograph of Mr. Henry D. Banks—R. F. D., No. 11—Commerce, Ga.

Mr. Banks writes—"I am sound and so well that I can plow or do any kind of heavy work. I can truly say your Appliance has effected a permanent cure. I was in a terrible condition and had given up hope of ever being any better. If it hadn't been for your Appliance, I would never have got well. I am 70 years old and served three years in Eckle's Artillery of Ogletown Co. I hope God will reward you for the good you are doing to suffering humanity."

Brooks' Appliance, the modern scientific invention, the wonderful discovery that makes life worth living, for ruptured people, will be sent on trial. No springs or hard pads. Has automatic air cushions. Blinds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. Sent on trial to prove it. Full information and book on rupture, mailed free. Write today. C. E. Brooks, 2223 B State Street, Marshall, Mich., U. S. A.

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LESS MEAT IF BACK  
AND KIDNEYS HURT

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

## STATE OF MISSISSIPPI

To W. H. Sloan, Springfield, Ohio:

You are commanded to appear before the Chancery Court First District of the County of Hinds, in said State, on the third Monday of May, 1915, to defend the suit in said court of Viney Sloan, wherein you are a defendant.

This 13th day of March, A. D., 1915.  
W. W. DOWNING,  
Clerk.

Jeff Kent, Solicitor.



## B. J. LEONARD

## DENTIST

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Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

## BOOK NOTICES.

National Publication Review Bureau.

Russia and the World, by Stephen Graham; published by The Macmillan Co.; price, \$2.00.

Stephen Graham is certainly well equipped to handle the above subject. He has traveled all over Russia and has been writing of Russian life and problems in prominent papers and volumes that have already made him famous as a writer of interesting descriptive literature. In "Russia and the World" he has made a valuable contribution to literature dealing with the warring nations and this volume will stand out among the many that are now issuing from the publishing houses as one of the very best.

From the first chapter, which deals with how news of the present war was received in Russia, throughout the book, that is much that will be found that will hold the interest of the reader. His exposition of why Russia is fighting and why the other nations are at war is a true presentation of the subject. He points out much of good that Russia has received by the war in bringing together various political factions and cementing the bond between the many inhabitants of this great country. The German influence that has threatened to creep into the whole of the national life has been completely crushed out and what the Germans consider a weak nation is shown to be a mighty nation that will surprise the Germans before the end of the war if they have not already felt its strength.

Amarilly of Clothes Line Alley, by Belle K. Maniates; published by Little Brown & Co.; price, \$1.00.

This story does radiate cheerfulness, as the publishers state, and this fact will be vouched for by all who have an opportunity to enjoy its pages. "Clothes Line Alley" does not bear the evidences of much of thrift, yet its inhabitants put forth many efforts that should bear more than a mere existence for them. Amarilly, the oldest of a family of eight, had long since taken her place as a worker in the world. Her quaintness of speech and her philosophy of living is a constant surprise and delight. She will be quoted by many wiser heads and her character as portrayed by the author will no doubt be long remembered by all who know her through the pages of this book.

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If you don't want it today, you may next week. Send this advertisement and 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You receive in return three trial packages—Foley's Honey and Tar Compound for coughs, colds, croup and grippe; Foley Kidney Pills, for weak or disordered kidneys or bladder; Foley's Cathartic Tablets, a pleasant, wholesome and cleansing purgative, just the thing after winter's sluggish bowels and torpid liver. These well known standard remedies for sale everywhere.

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My wonderful home treatment stops the tooth from being loose or wobbly. It has done so in cases where the patient could almost pull his teeth out with his fingers, where the gums were soft and spongy, bleeding and shrinking away from the teeth. All these conditions positively and absolutely disappear. It means the end of your Puerperal. There is no pain, no flossing, no waste of a minute's time. The torture and expense of dentist work—all its grinding, whirling, jamming and nerve-tormenting agony are gone forever. No more plates and bridges. Enjoy good teeth, good chewing and a good stomach again. If you have any of the symptoms mentioned, then Puerperal, sometimes called Rigors disease, is on the way—you are bound to lose your teeth and have to wear those awful false teeth if you don't cure it now. Simply send your name and address on coupon below and I will tell you all about this dreadful disease and why my simple home treatment will save your teeth, without pain or expense of the dental chair.

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SEND THIS COUPON TODAY

## SUNDAY SCHOOL LESSON

BY A. J. AVEN.

## THE SHEPHERD PSALM.

Psalm 23.

**My Shepherd.**—Under the similitude of a shepherd, the Hebrew writers delighted to think of God. The figure is first used by Jacob who blessed Joseph and said, "God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day." (Gen. 48:15.) Here, as in the passage under consideration, God is the shepherd of the individual. More frequently, He is referred to as the Shepherd of the nation. But He made His own people to go forth like sheep, and guided them in the wilderness like a flock (Isa. 78:52). But the most beautiful and touching sentiment is found in Isa. 40:11, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." The Master Himself used the term in referring to Himself. "I am the good shepherd; the good shepherd giveth his life for the sheep" (John 10:11). The author of this Psalm "compares himself to a creature weak, defenseless and foolish, and he takes God to be his Provider, Preserver and Director, and, indeed, his everything. No man has a right to consider himself the Lord's sheep unless his nature has been renewed, for the Scriptural description of unconverted men does not picture them as sheep, but as wolves or goats."—Spurgeon.

**I Shall Not Want.**—To be free from want is the desire of all humanity. Ask one why he is so careful to save his earnings, his reply will promptly follow, "That I may not lack on a rainy day." The man who has the Lord for His shepherd will never lack, for he who feeds the ravens and causes the lilies to grow will surely not let His children starve. "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Not only will He supply temporal blessings, but He will give spiritual blessings also. "He said unto me, My grace is sufficient for thee." "Old age with its feebleness shall not bring me any lack, and even death with its gloom shall not find me destitute."

**Rest.**—No stronger nor more beautiful metaphor could have been used to express perfect rest than "He maketh me lie down in green pastures." After having been filled with the green grass, the sheep resting under the shade of the trees, make the appearance of perfect contentment. So with the child of God. He needs seasons of rest and meditation in which he may contemplate the Scriptural truths which are as sweet and nourishing to the soul as the tender and nutritious grass is to the sheep. "When by faith we are enabled to find rest in the promises, we are like sheep that lie down in the midst of the pastures." We should thank God that it is ours to appropriate these promises.

**Activity.**—"He leadeth me beside the still waters." This teaches us

that, while there are times of prayer and meditation, there lie open before us paths of activity. But for the man who has the Lord for his shepherd, the path runs along the borders of "still waters." Not only do we think, but we also act. To meditate on God's Word, and to be led by His hand is to follow the path which leads beside the "still waters." The Lord leads and does not drive.

**Restoration.**—The best of us are sometimes moody, but, thanks to God, He is ever ready to revive our spirits, however sorrowful. He is ready to sanctify us, however sinful. He is ready to strengthen us, however weak. Church attendance, the Sunday School, the pastor, not even God's Word, can bring the needed balm; it is the shepherd that "restoreth my soul." He uses many agencies, but it is He who is the real restoration.

**Obedience.**—"The Christian delights to be obedient, but it is the obedience of love, to which he is constrained by the example of the Master. 'He leadeth me.' The Christian is not obedient to some commandments and neglectful of others; he does not pick and choose, but yields to all. Whatever God may give us to do, we would do it, led by His love. Some Christians overlook the blessing of sanctification, and yet to a thoroughly renewed heart this is one of the sweetest gifts of the covenant." We are led in the "paths of righteousness." Those who are willing to be led by God's love find a beautiful blending of providence with grace. "Providence runs up into grace, and grace loses itself in providence." But it is all done "for His name's sake." We do not deserve the abundance which comes to us, but it comes "out of His goodness, for the manifestation of His glory and the furtherance of His kingdom upon earth." If nothing else should inspire a Christian to noble actions, "His name's sake" should, for all that has been done for us has been done out of pure free grace.

**The Shadow.**—The shadow of death awaits all alike, but it is the Christian who has a guide and protection. Instead of death's being a terror, it is but the beginning of greater glory. We walk through it, and we come out on the other side into the light of immortality. The storm breaks on the mountain, but the valley is the place of quietude, and thus full often the last days of the Christian are the most peaceful in his whole career; the mountain is bleak and bare, but the valley is rich with golden sheaves, and many a saint has reaped more joy and knowledge when he came to die than he ever knew while he lived. And then it is not the valley of death, but the valley of the shadow of death, for death in its substance has been removed, and only the shadow of it remains. Some one has said that when there is a shadow there must be light somewhere, and so there is. Not only is the way safely guarded by the good Shepherd, but we are

conscious of it, for "I shall fear no evil." The reason that we will have no fear is the consciousness that "Thy rod and staff" will comfort us.

**Mine Enemies.**—I suppose every good man has enemies, but in the consciousness of his own rectitude before God, he feels that he is safe, and so maintains a perfect quietude. Not only this, but he feels that God is going to supply all the necessities of life and so contents himself as this beautiful figure suggests. It indicates a quietude that the world knows not of. A peace which God's people receive in the midst of most trying circumstances, and guarantees a daily enjoyment of blessings, because "thou anointest my head with oil." "Every Christian is a priest, but he cannot execute the priestly office without unction, and hence we must go day by day to God the Holy Ghost that we may have our heads anointed with oil."

**Goodness and Mercy.**—Our own experiences teach us that this is a fact. If we consider how unprofitable

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ble we are in God's kingdom, and then note the blessings which come to us from God, we see at once that both goodness and mercy do follow us. We realize that through goodness our needs are supplied, and that through mercy our sins have been forgiven.

**In the House of the Lord.**—"And the servant abideth not in the house forever, but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed."—Jno. 8:35-36. "While I am here I will be a child at home with my God; the whole world shall be His house to me; and when I ascend into the upper chamber, I shall not change my company, nor even change the house, I shall only go to dwell in the upper story of the house of the Lord forever. May God grant us grace to dwell in the serene atmosphere of this most blessed Psalm!"

YOU WILL WRITE A LETTER  
LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,  
Savannah, Ga., Dec. 25, 1913.  
Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders, and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly healthy, and have worked practically every day since. It acts as a general restorative of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. E. WANT, M. D.  
Leeds, S. C., March 2, 1911.  
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that it will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs, I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Box 19B, Shelton, S. C.  
Gentlemen:  
I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Shipping Point \_\_\_\_\_  
(Please write distinctly.)

Note.—The Advertising Manager of the Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

TO THE FACULTY OF CLARKE  
MEMORIAL COLLEGE, '15.

When self-sacrifice is lauded  
Noblemen, we think of you,  
Who through days of darkest trial  
Stood by students, faithful, true.  
Laid your lives on duty's altar,  
Lighted by the fires of love;  
Pierced through clouds of gloom and failure,  
Saw the gleam of hope above.

When we hear of life's great battles,  
Fought by men with nerves of steel,  
In their ranks we place you heroes—  
Men who conquer, never yield.  
Thou hast nerved us for the conflict;  
When the foe our ranks assailed,  
We shall meet him never daunted;  
In thy strength we shall prevail.

To the fields where God shall call  
you  
In His work for future years,  
Faithful hearts and true shall follow  
From the students, toiling here.  
Through the years we'll sound thy praises;  
Honor give where honor's due.  
Alma mater, live forever,  
Through these men, thy soldiers true.

—TIMA NEWSOM.

**Will Relieve Nervous Depression and Low Spirits**  
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILI TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. See.

**ANNOUNCEMENT.**  
On the sixteenth of this month, Mr. and Mrs. W. T. Graves were greatly pleased with the gift of a little girl baby. She is as pretty as can be. Her name is Minnie Lee. W. T. GRAVES.

**OLD SORES VANISH**  
Get rid of them with Gray's Ointment—for ninety-four years an indispensable family remedy for all abrasions and eruptions of the skin. It speedily heals cuts, wounds, burns, bruises, boils, carbuncles, sores, poison oak, etc., and effectively prevents blood poisoning, which frequently rises from a neglected cut or sore. "I have used your Gray's Ointment for ten years or more, and for boils, carbuncles, and sores, there is nothing equal to it," writes Mrs. G. A. Rollick, Conover, N. C. Only 25¢ a box, and it will save you many an ache and much trouble. Get it at druggists, or try a free sample by writing to W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

**ANNOUNCEMENT.**  
Hon. P. S. Stovall announces the following speaking dates for the week of April 12-17. The citizens of these communities and counties are cordially invited to attend.

Pickens, Madison county, Monday, April 12, 1:30 p. m.  
Canton, Madison county, Monday, April 12, 8:00 p. m.  
Vaiden, Carroll county, Tuesday, April 13, 10:30 a. m.  
Durant, Holmes county, Tuesday, April 13, 8:00 p. m.  
Winona, Montgomery county, Wednesday, April 14, 2:00 p. m.  
Grenada, Grenada county, Wednesday, April 14, 8:00 p. m.  
Courtland, Panola county, Thursday, April 15, 10:30 a. m.  
Batesville, Panola county, Thursday, April 15, 8:00 p. m.

## WAR TUITION

We are making prices on tuition for Bookkeeping and Shorthand according to WAR TIMES. Write for terms. HARRIS BUSINESS UNIVERSITY, Jackson, Miss.

Teachers' Work  
Blue Mountain College

The fourth quarter of our forty-second annual session opened March 22nd, and closes May 24th. On June 7th, the State Summer Normal will open; it will close July 2nd, with examinations for both professional and regular teachers' licenses. During the two weeks intervening between the close of the regular session and the opening of the Normal, we will give excellent opportunities to young lady teachers.

Many young ladies ought to enter in April or May and remain until July 2nd. Many others ought to enter at the beginning of the State Normal on June 7th.

Do you want preparation for examinations? Do you want help toward better teaching, better positions, and better salaries? We offer you the opportunity.

W. T. LOWREY, President of College and Director of Normal  
Blue Mountain, Miss.

## Sunday School and B. Y. P. U. Supplies

SOUTHERN BAPTIST CONVENTION SERIES

**UNIFORM LESSON SERIES:**  
Full line of Periodicals, all classes, from Beginners to Adults; Quarterlies, Papers, Bible Lesson Pictures and Picture Lesson Cards. Sixteen in all.  
Sample Periodical publications free on application.  
Maps of our own and other makes; Records, Class Books and general supplies.  
Bibles, Testaments, Tracts; Books of our own and other publishers.  
Large Catalogue Sent Free on Request

**GRADED LESSONS, Biblical Series:**  
(As adopted, modified and adapted to our own use.)  
For Beginners, Primaries, Juniors, and Intermediates—in all grades. Thirty-one publications.  
Pamphlet explaining fully and containing sample lessons sent free.  
Graded Supplemental Lessons in pamphlet form. Nine pamphlets, five cents each.  
B. Y. P. U. Quarterlies—two grades; other supplies for B. Y. P. U.

**BAPTIST SUNDAY SCHOOL BOARD**  
NASHVILLE, TENNESSEE

Sardis, Panola county, Friday, April 16, 2:00 p. m.  
Como, Panola county, Friday, April 16, 8:00 p. m.  
Senatobia, Tate county, Saturday, April 17, 2:00 p. m.  
Coldwater, Tate county, Saturday, April 17, 8:00 p. m.

**Not Spring Fever, But Malaria**  
In mild form causes that lazy feeling and weakness. Wintermonth's Tonic, the time-proven strengthening tonic, wards off malaria and restores strength. At all Druggists.

**SKIN TROUBLES FROM SCROFULA**  
Among the many manifestations of scrofula are eruptions on the face and body. These are both annoying and disfiguring. How often the complexion would be perfect if they were not present!  
Other manifestations are bunces, inflamed eyelids, sore ears, wasting of the muscles, and general debility. Ask your druggist for Hood's Sarsaparilla. This great medicine completely eradicates scrofula and builds up the whole system. Get it today.



## WENEEDU BOOK AGENTS

Both sexes, for best seller published. Particulars and outfit free. GEO. W. SOMERS, 1-A, St. Augustine, Florida.

### 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

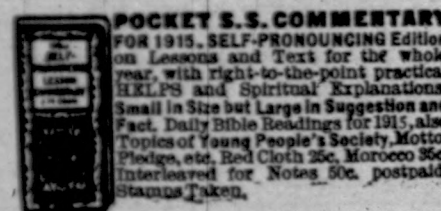
Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.



Here positively is the greatest novelty of the age. Copy of the new testament, bound in leather, the size of a postage stamp, is enclosed in a simulation watch to protect from damage. Can be carried or worn. Said to be a lucky charm and bring good luck to wearer. Every man, woman or child should carry this smallest bible in a watch with them. Send only the amount of silver and it is yours by return mail. Also our month-end order whereby you can distribute them among your friends and receive valuable prizes for free. Write for details. W. B. BAKER CO., 1328-1337 W. Madison St., CHICAGO.

### CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.



The Baptist Record, Jackson, Miss.

### "TIZ" GLADDENS SORE, TIRED FEET

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.



"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet seem tingle for joy; shoes never hurt you again.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

### Three Hundred Things a Bright Girl Can Do, published by Dana Estes & Co.

The oft-repeated question, "Mother, what may I do now?" will find a ready answer in the suggestions that fill the pages of this book. One is really surprised to find so much that will really delight the child heart, so well described and pictured in this collection. Suggestions for parties, games, as well as really useful work fill its pages and make of the volume one that will appeal to mothers and daughters equally.

Songs From the Clay, by James Stephens; published by The Macmillan Co.; price, \$1.00.

James Stephens writes in beautiful verse most appealingly in his nature poems, he writes convincingly in his poems of everyday life and his thoughts are quite mature in flights of philosophy. There is an intimacy about his verses that is most attractive and this awakens an admiration for his genius and a desire to acquaint oneself further with his other productions.

STOPS TOBACCO HABIT. Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

AMEN! AMEN!

I am writing to say "Amen" good and strong to the article in last week's Record by Brother C. P. Long, of Tupelo. I was surely surprised to know that we have practically no water protection to our children and property at the orphanage. From Brother Long's letter we have only a three-quarter-inch pipe to the building and only a half-inch pipe in the buildings. In addition to this the deep well at the home has so failed that the steam pump cannot be used and the water supply is so meager that the hand pump will sometimes fail before they can get water enough for drinking purposes.

Now, to my way of thinking, it is nothing short of criminality to allow this state of things to continue and thus expose the lives of 223 children and about \$80,000 worth of property. Now, brethren, I am willing to say to Brother Carter, "Borrow the money and have the water put in the building at once."

At the earliest possible time I will put the matter before my churches and Sunday Schools for an offering, and I feel sure if all of the pastors will do this, the necessary money will be raised in a very short time, and thus lessen the danger of a horrible calamity to our children and our property at the orphanage. May the Lord bless all who may chance to read this and cause them to do something for the home.

Your brother,  
J. A. LEE.

IT IS A SAD SIGHT to see the face of a pretty girl made unsightly by scaly blotches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

## Popular Song Books



Published in 1911—565,000 to Date

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this Book and you will get a good testimonial.

PRICES—Full Cloth board, 35c each postpaid; \$3.50 per dozen, postage 20c; \$25 per 100, parcel post 50c. Embossed limp, 25c each postpaid; \$2.25 per dozen, postage 20c; \$15 per 100, parcel post 50c.



Published in 1913—215,000 Already; 288 pp. 400 Nos.

The very best new songs as well as the old favorites. Pronounced by experienced Song Leaders, Pastors and Evangelists to be the best ever published. Try it and see.

PRICES—Limp Cloth, \$15 per 100, cash with order, parcel post 50c; \$2.50 per dozen, postage 20c; single copy 25c postpaid. Cloth board, \$25 per 100, cash with order, parcel post 50c; \$3.50 per dozen, postage 20c; single copy 35c postpaid.

Don't fail to specify Round or Shaped Notes. Send Orders to THE BAPTIST RECORD, JACKSON, MISS.

### ORDER BLANK

THE BAPTIST RECORD, Jackson, Miss.

Sirs:—Please send me

.....copies World Evangel { parcel post } shaped } notes  
.....copies New Evangel. { express } round }

I enclose \$.....

(Signed) .....

Address .....

## UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED

"Dodson's Liver Tone" Will Clean Your Sluggish Liver Better Than Calomel and Can Not Salivate.

Calomel makes you sick; you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver. If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful; full of energy, vigor and ambition.

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

## Finds A Cure for Pellagra

All Skin Eruptions Gone. Doctors Now Convinced Mrs. Vaughn is Entirely Well.

Mrs. G. H. Vaughn, Millville, Ark., writes: "There is nothing I ever could do but what I can do it now. There is no sign of skin eruption. One of our local doctors told me that my cure was one of the grandest things that ever happened—not only for me, but for the whole community, to let them know that there is a cure for Pellagra."

"All the doctors that waited on me are convinced that your remedy is a real cure." There's the true word from a cured patient. If you have Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who fought and conquered the dreadful malady right in the heart of the Pellagra belt in Alabama. The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucus and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope. Get Baughn's Big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

## If it is possible To Cure Your CANCER

I can treat you successfully at my new sanatorium, without the knife operation, without chloroform or ether, with comparatively little pain. Treatment cannot injure health or endanger life of the patient. Years of experience. Never failed when patient was fully treated in due time.

Your most thorough investigation of my methods and results is invited. Will gladly furnish names of highly esteemed Mississippi physicians and business men who know and endorse this institution. Testimonials and photographs of former patients who gratefully acknowledge cures of obstinate cases. Graduate physician. New York hospital experience in connection. Correspondence solicited. TUCKER'S SANATORIUM, Dr. J. D. Tucker, Specialist, in Charge. Dr. J. N. Tucker (deceased), founder. Meridian, Miss. Office 402 Heiss Building.

## Are Positions Scarce?

If pay is small and employment hard to find, why not write to us, and let us show you how to remove the difficulty?

We have been working on the problem 25 years. We have solved it. Catalogue free for the asking.

GEORGIA-ALABAMA BUSINESS COLLEGE

Eugene Anderson, President  
Macon, Ga.

## TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

## THE BAPTIST CONCEPTION OF A NEW TESTAMENT CHURCH.

J. P. Greene, President William Jewell College, Liberty, Mo.

There is an important matter that must be considered before we form a conception of a New Testament church. First, we must make up our minds that the key to the situation is the authority of Jesus Christ. As I understand it, the Baptist conception of Christianity requires, first of all, obedience to Christ. He is the "Head of the Church." But more than this, He is our King; He is the potentate, and requires absolute obedience of His individual followers. When a Christian attempts to decide a question, he goes to Jesus with it. He wants to know, first of all, what the Master requires, not simply what is fitting or convenient. For the Master says, "If ye love me, ye will keep my commandments." We cannot go on at all until we have done this. We would not discuss any New Testament requirements with any man who rejects the absolute authority of Jesus Christ. When His authority is thrown overboard, the Ship of Zion has neither chart nor compass, and is adrift on the sea of human opinions. First of all, then, let us agree that Christ's Word is our absolute authority.

The next thing to be said here is this: With Christ in the place of absolute authority. He becomes the "Head of the Church." He is the King for each church member, and King for the body or the congregation. The "Head of the Church" is the founder of the church. There should be no question about what we think. We are members of the church, not the founders of it. If we are going to have a church at all, we must have the kind of church that Christ founded. It is no argument to say that this or that would be better. It is not within the province of our wisdom to decide what should be better. Christ has decided what is best, and we must follow His will in the matter.

Baptists take their stand on the absolute authority of Jesus Christ, and His headship of the church, and we refuse to discuss this important matter from any other point of view. We dare not add anything to what He has said, and we dare not take anything away from it. So if our very best friends should ask us to surrender this or that, we could not consult their wishes in the matter, but we must refer the solution of the question to our divine Master. For example: Very good people might ask us to give up this or that practice in order to unite with them on a common basis. Our reply must always be: "We will unite with you around

our King and Potentate. We will agree with you to follow the teachings of Christ, as far as we understand them. If you will agree to throw overboard all that is not sustained by His authority, we will do the same. But we do not want you to give up anything that He has enjoined, according to your understanding of His teachings; and we will not surrender any teachings of His for the sake of agreement with you. There can be no union unless it is in and around our Savior." This not only simplifies a good many questions, but also settles them.

Now, having laid down this rule, we are able to discuss the Baptist conception of a New Testament church. It simply means: What do the Baptists consider to be the teachings of Christ on this subject, understanding that the example of the apostles is also an expression of the will of Christ?

First. We learn from the New Testament that in order to be a real member of the church of Christ, one must first be converted or regenerated. The church is not a saving institution; it is a simple brotherhood of those that have been saved through faith in the Lord Jesus. This is not only according to the Word of God, but it is also according to reason. A man ought to know that simply joining an organization does not make him a member of it. The heart must be in the act. We join the church because it is the church of Christ; and we love Him and believe that we are His people. Nobody, young or old, should become a member of a New Testament church without conversion.

(Concluded in next issue.)

## A Despondent, Lazy Feeling Shows your need of a good tonic. Get the time-proven Winter's Tonic—stimulates the appetite and builds up a run-down system. 50 years success. At all Druggists.

### TRUSTEE'S SALE.

By virtue of the power and authority in me vested as Trustee in that certain deed of trust given on the 10th day of October, 1914, by Lella Hemingway and John Hemingway, recorded in the office of the Chancery Clerk of Hinds County, State of Mississippi, in the City of Jackson, in Deed Book No. 81, page 569, to secure an indebtedness therein mentioned due by them to Geo. Anderson, default having been made in the payment of said indebtedness and interest and of the taxes due on the property therein conveyed, and at the request of the legal holder of said indebtedness, I, J. J. O'Neill, Trustee, will, on Monday, the third day of May, 1915, at the east door of the Court House in said City of Jackson, in said county, and within

legal hours, sell at public auction to the highest bidder, for cash, the following described tract or parcel of land in the City of Jackson, Hinds County, State of Mississippi, conveyed and described in said deed of trust, to-wit: All of the right, title and interest, whether as tenants in common or as individuals, of said grantors, in and to the tract or parcel of land embraced in what is known as "Cohes Survey," being the same property owned by Elsie Hemingway, the mother of said grantors, at the time of her death, and which was formerly owned by their father, John Hemingway. It being my intention, by virtue of said deed of trust, to sell all of the land of every kind and description inherited by the said grantors, or either of them, from their said mother, Elsie Hemingway, deceased, and from their said father, John Hemingway, deceased, said intention being expressed in said deed of trust.

Said sale will be made to pay and satisfy said indebtedness and deed of trust.

This second day of April, 1915.

J. J. O'NEILL, Trustee.

mar-8-15-22-29

YOU WOULDN'T BE SUFFERING from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered fifteen years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Fles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

### "SUCCESSFUL REVIVAL."

The success of many of the revivals held each year is mainly due to the preparation made in the serving of the people who attend. This especially refers to the big tent that is generally used. For years we have made a specialty of renting and selling this class of tents. We are fully equipped to furnish you just what you want and give you a workmanship and quality in the tent that will outlast all others. We would be glad at any time to have you write us fully, what your plans are and we will try and give you the benefit of our experience. We will also send you free upon request, our new illustrated catalogue. We will either rent you a tent or sell you a new one. We have on hand a large stock of tents which we offer at a specially low price. If you are contemplating holding a revival, don't make arrangements for your tent until you have written us. We want to impress the importance of getting the matter of your tent settled early in the season so as to avoid the rush and delay that is occasioned by waiting until the rush season. Address Department C, Carter Hough Tent & Awning Co., Nashville, Tennessee.

## Mississippi Woman's College

We are now in the midst of our third session with increased attendance and greatly improved equipment. Our new Administration Building is the last word in college architecture. In addition to regular college courses the students are trained in denominational, church and Sunday School work. If you desire your daughter to receive a standard college education, to be developed in Christian graces, to be a more loyal because a better informed Baptist, send her here. For new catalog, address

J. L. JOHNSON, Jr., President, Hattiesburg, Miss.



## NEWS IN THE CIRCLE MARTIN BALL

In the meeting at Durham, N. C., in which Pastor J. J. Hurt was assisted by Pastor H. M. Wharton, of Baltimore, Md., there were 171 additions to the membership.

Rev. James A. White has been elected to the position of circulation and sales manager of the Baptist World Publishing Company, Louisville, Ky. He is a native Mississippian.

President J. C. Hardy, of Baylor College, Belton, Texas, is pushing the mission collections in his church, which has no pastor. He hopes to bring the church up to the highest standard.

Dr. W. J. McGlothlin, professor of church history in the seminary at Louisville, Ky., will deliver the annual address for Meredith College, of Raleigh, N. C. We are sure it will be well done.

Dr. Hibbs, who has for some time served efficiently as financial agent of the Woman's College, Murfreesboro, Tenn., has resigned and accepted the pastorate of the East Lake church, Birmingham, Ala.

The Baptist Standard says, "In the Sid Williams' meeting at Arlington, Texas, 310 dozen eggs were given one night to Buckner Orphans' Home." The children had eggs for breakfast one morning!

Pastor M. A. Wood resigns at Lake City, Fla., and has accepted the pastorate of the Vineville church, Macon, Ga. This place was made vacant by the going of Dr. J. L. White to the Tabernacle church, Atlanta, Ga.

Evangelist J. H. Dew has just closed a great meeting at LaFayette, Ala. A large number of business men were saved. He is now at Athens, Ala. There is no better evangelist on the field than J. H. Dew.

We extend our deepest sympathies to our brother, E. L. Wesson, pastor at New Albany. His wife has just passed through a critical operation at the Baptist Hospital in Memphis. May her precious life be spared.

Rev. S. J. Reid, of Ireland, has been chosen associate pastor of the church at Minneapolis, Minn. Dr. W. B. Riley is away now, conducting some evangelistic meetings. This seems to be a fine arrangement.

Dr. B. H. DeMent will preach the commencement sermon for Furman University and the Woman's College, Greenville, S. C. Dr. J. J. Taylor, of Savannah, Ga., will deliver the literary address for the Woman's College.

It sounds so sweet to hear brethren in our general meetings speak of each other as "Brother" and not "Mister." Don't you think so? It certainly is Biblical—and can we improve the Bible? But maybe we are "old fogies!"

Pastor M. T. Andrews, of Hillsboro, Texas, has just closed a gracious meeting with his church. Thirty-seven were added to the church—thirty-two for baptism. Pastor Andrews does his own preaching. His church rallies to his support.

Your pastor is anxious to attend the Southern Baptist Convention at Houston. Why not provide him the funds and let him go? A little from every one will do the business. It will do him good and bless you. The Baptist Record will aid you. Get to work.

Pastor Allen is planning to begin a meeting with the church at Lyon, Monday after the third Sunday in April. Pastor Zeno Wall, of Columbia, will do the preaching. Dr. H. M. King, of the Second church, Jackson, will assist at Shaw, Pastor Allen's home church.

Echoes from the Sunday School and B. Y. P. U. Convention come from every quarter. Pastor Harry Leland Martin says, "All in all, that Durant meeting was as fine a Sunday School and B. Y. P. U. gathering as I ever attended. I don't see how the program could have been made more practically helpful."

### PLURAL AND SINGULAR.

We'll begin with a box, and the plural is boxes,  
But the plural of ox should be oxen, not oxes;  
Then one fowl is goose, but two are called geese,  
Yet the plural of mouse should never be meese;  
You may find a lone mouse or a whole lot of mice,  
But the plural of house is houses, not hice.  
If the plural of man is always called men,  
Why shouldn't the plural of pan be called pen?  
The cow in the plural may be cows or kine,

But a bow if repeated is never called bine.  
And the plural of vow is vows, not vine.  
And if I speak of a foot and you show me your feet,  
And I give you a boot, would a pair be called beet  
If one is a tooth, and a whole set are teeth,  
Why shouldn't the plural of booth be called beeth?  
If the singular's this and the plural is these,  
Should the plural of kiss be nicknamed keese?  
Then one may be that, and three would be those,  
Yet hat in the plural would never be hose;

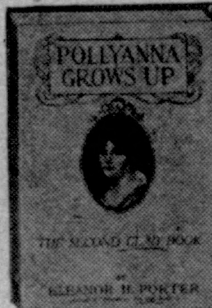
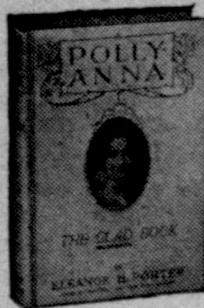
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And the plural of cat is cats, not cose,  
We speak of a brother and also of brethren,  
But though we say mother, we never say methren;  
Then masculine pronouns are he, his and him,

But imagine the feminine, she, shis, and shim!  
So the English, I think, you all will agree,  
Is the most wonderful language you ever did see.

—Penny Pictorial.